Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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General Notes.

It is reported that the Baikwa Girls' School has recently secured government recognition without permission to teach Christianity.

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On the 11th inst., the Rakuyo Church, Kyoto, dedicated its fine new building. Next time we plan to have a full account of the event.

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There were six baptisms at Nobeoka, Miyazaki *Ken*, at the end of November, two at the end of last month, and about half a dozen more are expected for April.

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Dr. Burwash, in his lectures, deals with such subjects as: Religion and its Related Elements in Man's Spiritual Life, with Special Attention to Present Day Problems; What is Christianity?; How to Deal with Souls; Moral Basis of Education.

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Ume no hana
Kō nagara utsusu
Fude mogana.

So Sweet the plum-trees smell,
Would that the brush that paints the flower
Could paint the scent as well!

* * * *

At the celebration of the sacraments, Sunday, January 26, the Tokachi Church (Obihiro, Hokkaidō) welcomed five new members on confession of faith, and two more from sister churches. A fine group of young men rally around Pastor Uchida, and are really working at their faith.

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"Misery loves company," altho our Mission does not rejoice in the fact that a sister Mission of the Board seems to be worse off for funds for work, than ourselves. That Mission has thirty-one outstations all manned with preachers, nine schools with their teachers, and seven Bible-women. The Board's grant is only $1,400, but this leaves $1,600—more than half—to be made up in other ways.

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"The Marugame Church has made a great stride forward, has purchast a lot

and got a building. The only thing left now is the mere trifle of paying for it," but the circulars are already issued—the church has done its part, and now it's up to us to help pay the bill. This church deserves its success. January 12 five were baptized, showing the church has been busy about something besides property matters.

* * * *

Recently we have been imprest with the practical way in which some of our friends are trying to sow beside all waters. A recent letter had John 3:16 printed in Japanese, on the face of the envelope; another friend insured against having his envelope opened *en route*, by pasting an artistic label on the back, with the words of Psalm 107:15 in English; still another, in China, prints in English, on each wrapper of the paper he publishes, Jeremiah 32:27, 17, Judges 6:14.

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As we write (11th) grave reports are abroad, and newspaper extras are out, stating that a riot occurred at Tokyo yesterday, due to political excitement; several newspaper offices friendly to the Cabinet, are said to have been set on fire, many police boxes (*koban*) burnt, and angry crowds to have assembled before the Prime Minister's residence, and elsewhere; two persons are said to have been shot; it is also said that the Cabinet has resigned. The old political parties, many of the great newspapers, and many of the people are in a very angry and earnest mood, and unless radical changes in the attitude of cabinets toward the political parties, are made, we fear further serious trouble.

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We miss our handy holiday on January 30. According to the *Official Gazette* the national holidays now are: Genshi-Sai (Sacrifice to the Origin) Jan. 3; Shinnen Yenkai (New Year's Banquet) Jan. 5; Kigen Setsu (Accession of First Emperor and Foundation of Empire) Feb. 11; Jimmu Tennō Sai (Death of First Emperor) Apl. 3; Meiji Tennō Sai (Death of Late Emperor) July 30; Tencho Setsu (Imperial Birthday) Aug. 31; Kanname Sai (Offering First Crops to Imperial Ancestors) Oct. 17; Niiname Sai (New Crop of Rice) Nov. 23; Shunki Korei Sai (Spring Sacrifice at Shrine of the Gods); Shuki Korei Sai (Autumn Sacrifice at Shrine of the Gods); the last two fall at the equinoxes, and the "gods" are often interpreted to be the imperial ancestors.

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The increast and increasing cost of living is noticeable in whatever items are affected directly by the price of rice. For many months the Japanese have been suffering from the inordinately high cost of this cereal. Relics of the not distant time when rice—not gold—was the standard of values, are still found. One of our pastors, whose church stands on rented land, recently told us that the rent had risen to about 300 *yen* this year, in contrast to about 200 *yen* last year, because the lease calls for the value of a fixed quantity of rice. The rental of a piece of our mission property likewise fluctuates with the market value of rice, and the rent was fifty per cent more in 1911 than in 1910, and a good twenty-five per cent more in 1912 than in 1911. Don't make your contracts in quantities of rice!

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The Christian cause in Japan is most fortunate in having so many distinguisht Christian scholars visit these shores. The latter part of this month another Barrows Lecturer to India, Rev. Prof. Chas. Richmond Henderson, Ph. D., D. D., of Chicago University, will arrive in Japan. He comes at the invitation of the University of Chicago Club, of Tokyo, and his intinerary is: Feb. 25, Nagasaki; 27, Kobe; 29—March 1, Osaka; 2, 3, Kyoto; 5-15, Tokyo, Yokohama. He is a high authority as a sociologist, and the author of "An Introduction to the Study of Dependent, Defective, and Delinquent Classes";

"The Social Spirit in America"; "Social Settlements"; "Social Elements"; "Modern Methods of Charity"; "Industrial Insurance in the United States"; "Education in Relation to Sex"; "Social Duties from a Christian Point of View." He is professor of Practical Sociology in the Divinity School of Chicago University.

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In America it is "the Glorious Fourth," but in Japan it is "O Shogatsu," the Honorable New Year. A correspondent comments on the situation: "Blank was taken seriously ill on New Year's eve. We had rather a difficult time in finding a doctor owing to the feasting and drinking of the New Year's celebrations. Not a jinrikisha-man would stir for love or money, and the doctors either did not want to come, or were in no condition to do anything. We finally found the doctor who was to be on duty that night at the hospital, at his home, eating supper, and he came at once, saying that it was fortunate for us that we called him before he got back to the hospital, or he could not have left, whatever the emergency, according to the rules of the hospital. New Year's festivities had been a little too much for him, and we hardly liked to trust him to do anything, but he succeeded in giving a hypodermic injection of morphine that soon relieved the terrible suffering."

* * * *

Fudō Myoō, intimately associated with the cold season, is an interesting divinity. Possibly the reason why youth of Spartan proclivities, are his earnest devotees, is found in one explanation of his name —the immovable, unshaken, firm one. At *Setsubun* annually there is a popular festival at the far-famed Narita Fudō, to which extra trains are run from Tokyo, and such throngs attend that the inns can not accommodate them, and the temple grounds are crowded as an all night camping-ground. This fête is the *Oniyarai*, Demon Expelling Ceremony, also known as *Mame-maki*, *Tsuina*, and *Setsubun*. Those who have seen the fine carvings, will remember the one of Shiba Onkō, that remarkably astute child, who, when one of his playmates fell into a huge earthen jar of water, had the presence of mind and sagacity, in the absence of any adult to save the drowning lad, to seize a big stone, and break the jar, thus rescuing his companion. The temple has a beautiful location. It was to this temple that Ninomiya Sontoku resorted for three weeks' devotion, in preparation for one of his greatest tasks. Fudō was the favorite divinity of Ninomiya, who regarded him as the embodiment of firmness and endurance. He kept a *kakemono* of Fudō in his room, and was wont to direct his disciples' attention to it, saying: "Without such a spirit you are useless."

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One advantage from committee work on the problems of distribution of forces has been the discovery of certain native publications of indispensable value to one who wishes to go carefully into population and names of places. We believe the Government takes a census only once in five years. The results are printed in the *Kanpō*. But each prefecture takes an annual census, whose results appear in the *Kenpō*. *Saikin Chosa Shichoson Benran* of the three *fu*, forty-three *ken*, Hokkaido, and Taiwan, publisht at Osaka, by the Tachikawa Bunmeido, is an annual comprising names of cities, towns, and villages in Chinese, with *kana;* the latter is an immense aid to Japanese themselves, who often can not tell by the Chinese, what the actual reading in use, is. Take 長島; we suppose the first thought would be: *Nagashima*, but in the place before us, it is *Osashima*, the first part having the same reading as in the New Testament (chief priest), and in an Osaka pastor's name. Besides the above divisions, under each is given, without *kana*, however, the hamlets of any town, and the principal streets of a city. The seat of local offices (courts, schools, police, tax, etc.) is noted,

and the arrangement is according to *gun*. This book brings out the interesting fact —illustrated in case of the discussion of use of Karuizawa taxes—that, for administrative purposes, two or more hamlets are groupt under one village name, and in statistics of population in the *Kanpō* only returns for the unit are given, which is disappointing to one who wishes to learn the number in any fractional hamlet.

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The Japanese excel in industrial art. They put a touch of beauty on even a common cotton rag like a *hachimaki*, or head sweat-band worn by coolies. It is not surprising therefore that the holidays always bring many interesting lines of goods for presents, among which are the artistic booklet calendars of Hasegawa, a Tokyo publisher, whose dainty products are even more ornamental than useful. One for 1913 was illustrated with the "great masters of the Ukiyoe School," with cover-print of Hiroshige's Kameido—the *taiko bashi* (archt bridge) and wealth of wisteria bloom. One page had Utamaro's Osome and Hisamatsu. The story of these lovers is famous in literature, as well as in art. There's a popular *jōruri*, by Chikamatsu, we believe, "Osome Hisamatsu no Nozaki Mura no Dan." At the Imperial Theater, Tokyo, Osome Hisamatsu, a classic love tragedy in two acts, was performed daily last December. At Nozaki, in Kawachi, there stands, on the slope of a mountain above the village, and commanding a fine view of the plain, stretching away to the Yodo River and beyond to the chain of mountains, a temple of Kwannon, the Buddhist goddess of mercy. In days long gone, a maiden, Osome, lived in a neighboring village, and fell in love with a youth, Hisamatsu, of Nozaki, but her family forbade his suit. She feigned acquiescence, but gave out, from time to time, that she was going to worship at the Nozaki Kwannonji, but really went to a tryst with her lover. To this day a *tsuka* with monument to these lovers, may be seen in the burial plot above the temple, and a small temple of Enmusubi-no-Kami (god of love) stands at the rear of the larger one, with endless votive boards, and twisted paper loveknots tied to the bars of the windows.

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Foreign Missions are rapidly coming to their own these years. Travel has become so easy, rapid, and cheap, and most mission lands have become so well-known, that distinguisht visitors from the home-lands are coming thick and fast to the scenes of foreign missionary work. Dr. Henry M. MacCracken, Chancellor Emeritus of New York University, is one of these. Many of us had the privilege of meeting him at Karuizawa, during the month of the great flood in 1910. In the June number of the *Oriental Review*, New York, we find an interesting testimony by him. "The work of Foreign Missions has for me never been a particular object of study, I never served on a missionary board, or in any society organized to care for missions, but in the past year I was compelled to give attention to missions in foreign lands because I was looking into the whole field of education. As a result I have had brought home to me the thought to which I give my first emphasis to-day: The highest inspiration of education, whether in Eastern Asia or India, has, in recent years, come from the missionary, and especially the American and English missionary. I am naming the American first, because I went first to the Empire of Japan, including Korea, where the American missionary has, in the field of education, for a half century, been easily in the front rank among foreign teachers. The average American writer on foreign lands is conspicuous for his ignorance of what mission work is accomplishing. Nor is he alone in this. Most of the English books of travel may be divided, as regards missions, into two classes; those that misrepresent them, and those that ignore them. In my search for facts respecting education in the Far

East I saw a good deal of two native classes of people and of two foreign classes. The native classes were government officials and government school-teachers; the foreign classes were mission school teachers and other mission workers."

* * * *

Rev. G. Tanaka is pastor of the Bethlehem Church at Los Angeles, a mission aided by the A.M.A., tho out of an annual budget of about $1900, a few years ago, for all the work centering in the Mission, less than a fourth came from that Society, much of the rest coming from citizens of the city. Mrs. Harrison, who tells us a little about that work, has been one of the devoted workers for some years, and evidently she has been the mainstay of a great deal of the valuable work carried on, for, since her recent withdrawal on account of failing strength, we learn that several of the important lines, such as the afternoon school, ladies' school, ladies' society, dressmaking class, and the children's school, have had to be closed out. There were recently about thirty children in the last school. A few years ago there was "a well-organized church of forty Japanese, earnest, active young men, wide-awake and well acquainted with Western ideas and methods of church work." We presume the membership is larger, now. Good work for any foreigner in the United States, is good missionary work for his native land. This Mission has proved it; some of the Japanese have sent Bibles to their homes in Japan, and written earnest letters to their families, with the result that several have accepted Christ. A young artilleryman here was won to Christ by the influence of his friends in the Bethlehem Mission; a young woman, also, became a Christian, for the same reason. Early in 1908, Editor Strong recommended Mrs. Harrison, who was in search of Japanese literature, to apply to us. We have furnisht information about Sunday-school and other literature, and she has used *Morning Light* in her work for several years past. She has been a subscriber for MISSION NEWS, too, but now that she has been compelled to withdraw, *Morning Light* must stop, unless some reader in Los Angeles, or elsewhere, is ready to subscribe and insure its continuance to the church. Two dollars will supply twenty copies a month for one year.

* * * *

Of the twenty-four periods into which the year of the old calendar is divided, *Shokan* and *Daikan* are among the most familiar to foreigners. It always seems to us that if these terms had been made to fit Japan, the Big-cold would have preceded the Little-cold in the calendar, as is the actual case so generally in the meteorological record. Each period continues about fifteen days, and the last terminates at the time of *Setsubun* which ushers in the new period *Risshun*, or the beginning of Spring, and which came the third instant. The cold season, *Shokan*, came in on January 6, and was cold in earnest, this time. These cold periods have their sports and interests. The great wrestling match at Tokyo, continuing ten days or so, yearly, falls within *Shokan*. The *Japan Times* had the following: "With the advent of the *Kan-no-iri*, or beginning of real cold winter, the temperature has become severely cold. *Kan-mairi* and *Kan-geiko* are two notable features of the season. *Kan mairi* is making a round of visits to the temples of Fudo, in the city, wearing a single garment, in spite of the piercing cold, to supplicate the god's favor. *Kan-geiko* is *Ken-jutsu* (fencing), or *Ju-jutsu*, early in the morning, at private schools of the arts. As early as three or half past three, students go to these schools, with bamboo swords, or a training suit on their shoulders, waking the slumbering streets with *Shigin*, or singing of Chinese poems in a loud voice. They are not afraid of the cold air, and are proud of being thinly clad and without

socks. Cold rains or winds never affect their weather-beaten bodies. They would consider it a disgrace to be thought sensitive to the weather." In his new book, *The Japanese Nation*, Dr. Nitobe tells us: "Sons of the samurai class began fencing, *jiujutsu*, spear-practice, and horsemanship, when quite young, and usually took these lessons in the early morning. As a child of seven, I remember being roused by my mother before dawn in the winter, and reluctantly, often in positively bad humor, picking my way barefooted through the snow. The idea was to accustom children to hardihood and endurance." Kikuchi's *Japanese Education* also refers to these practices in the cold morning.

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It appears to be widely believed that Japan has been living beyond her means since the last war. In this connection we think it will interest our readers to have a succinct statement of the State's financial situation, taken from the *Japan Mail*. "We referred to the extreme case of Japan being called upon to pay off her total indebtedness, and showed that in the fifty eight years, which is the extreme limit the present loans have to run, she would require over fifty million *yen* a year, exclusive of interest. This, however, is, of course, merely theoretical and not practical. Japan has no idea of freeing herself totally from debt, and will continue to raise home loans, if not foreign loans, as the old loans fall due. The present national debt being out of proportion to the wealth of the country, however, such new loans must be progressively for smaller amounts until the indebtedness of the country is reduced, more especially in regard to foreign loans. In connection with the latter Japan has entered into engagements which require the whole amount to be paid off by 1970, that is within fifty-eight years. This gives a yearly payment of nearly twenty-five million a year. The interest now payable on the foreign loans amounts to sixty million *yen* a year in round figures, and the annual installments of redemption amount already to some ten million *yen*, so that at present Japan is paying between seventy and eighty million *yen* a year in interest and repayments on foreign loans. The redemption of the chief loans will not begin till 1920, however, the foreign loans the redemption of which has already begun, or supposed to have begun, amounting to 577,287,278 *yen*, the balance, the redemption of which starts from the year 1920, being 800,161,925 *yen*. In eight years time from now, therefore, Japan will be called upon to pay something like 100,000,000 *yen* in interest and redemption of her foreign loans. This briefly stated is the financial problem that confronts Japan. To meet these charges, and also the interest and redemption of her domestic loans, Japan since 1906 has been nominally transferring to the Sinking Fund amounts averaging 150,000,000 *yen* a year. If this amount can be maintained Japan can meet all her obligations, but, as already pointed out, it leaves the country but little scope to continue her industrial development, or to keep pace with the other Powers in military and naval increment."

Personalia.

Miss Howe's address is: 10,233 Wood St., Chicago.

Mrs. S. S. White is due at Yokohama, on the 18th, by the *Chiyo Maru*.

Mrs. J. D. Davis visited the Oldses, at Miyazaki, at the end of last month, and into this month.

Miss Alice Eliza Harwood, R.F.D. 1, Inglewood, Calif., in a recent letter reports that Mr. Eugene Livingstone Albrecht has married.

It is good news that Mrs. Wm. (Ilsie Atkinson) King, of Yokohama has recently recovered from a month's illness. Box 62 will find her.

Dr. Rowland was out on an evangelistic tour last month, while the mercury

was down somewhere around thirty three degrees below zero, and that was *Shokan*.

We commiserate ourselves as a Mission, and especially our Sapporo Station, on the resignation of the Bartletts, and the indefinite prospect of their return to Japan.

Mr. and Mrs. Geo. Gleason, of Osaka Y.M.C.A., were expected in Kobe on the 13th. Their house at Sumiyoshi may be ready for them about Mch 20 to Apl 1, or *later*.

The eldest son of Rev. and Mrs. Henry Loomis, of Yokohama, Mr. Henry Loomis, has been appointed Chief of the U.S. Food and Drug Inspection Laboratory, San Francisco.

Rev. Torasaburo Koki, a *Kumi-ai* pastor in Osaka, until stricken with paralysis, a few years ago, died at Kobe, on the 2nd inst. We hope to have an article about him soon.

Miss Marion White, of Minneapolis, has only recently been able to get about house, after her very long illness; no confident hopes are entertained of a full recovery before autumn.

Miss Elizabeth Ward recovered from her New Year's illness at Tokyo, sufficiently to make a visit at Maebashi, in January and during this month; she expects to return to Osaka in the course of the month.

Mr. Herbert Spencer Wheeler, the popular representative of W. and J. Sloane, left Kobe by train Jan. 17, for a few months' absence in America, sailing from Yokohama by the *Mongolia*, on the 19th ult.

On the 11th instant Dr. Greene reacht his seventieth birthday, when he received many congratulations by mouth and by letter, from friends far and near. We hope to have some detailed account of his anniversary for our next issue.

Miss Laura May Kinkead sailed from Yokohama, by the *Nippon Maru*, Jan. 22. She expects to spend about three months in Southern California, and then go to her home at Kirkwood, St. Louis Co., Mo., which is her permanent address.

Miss Louise Imhof, a member of the M. E. Mission, and for some years a subscriber to MISSION NEWS, has been transferred, since her return from furlo in the autumn, from Sapporo to Sendai, where she is engaged at the Sendai Christian Orphanage.

Prof. and Mrs. Robert Cornell Armstrong, of the Kansei Gakuin, Kobe, entertained Ex-Chancellor Burwash, during his visit at Kobe, where he delivered an able course of lectures. Mr. Armstrong and quite a number of our other Canadian friends, were pupils of Dr. Burwash, at Toronto.

On the 14th ultimo the Gulicks held a three-hour reception for foreigners and natives at the residence at Kyoto. They started for Karuizawa on the 22nd, where the family will pass some time, that Dr. Gulick may recuperate by "spending nineteen of the twenty-four hours per day, out doors."

Miss Abbie Wallace Kent, formerly at Kobe College, in capacity of music teacher, has given up her home at Montreat, N.C., since the death of Miss Everett, Oct. 9, and makes her home with her sister, at West Medway, Mass. All will be pained that her sister's husband had an apoplectic stroke on Jan. 5, rendering him unconscious, or semi conscious at times, with no change up to the 15th ult.

Miss Leonora Thompson left Kobe Jan. 24, to spend Sunday with Miss Denton, at Kyoto; after a Tokyo visit with her brother, she proceeds to America, to visit another brother on Vancouver Island, and then crosses Canada on her way to England. At time of our November issue, it was supposed we were certain of this estimable lady for a year's work, but she exercised the proverbial lady's prerogative.

Rev. Nathaniel Burwash, S.T.D., LL.D., etc., Ex-Chancellor of Victoria University, Toronto, arrived in Japan last month, and will spend some weeks in the country, visiting and lecturing. We understand he is about seventy-four years of age, and, not being very strong,

he finds his inclination and opportunities for service outrun his strength, which he needs to husband somewhat. He sits while speaking, but his thought is strong and mature, and his lectures deal with subjects vital to the spiritual interests of the present. He wrote the "Foreword" to Prof. Armstrong's recent book, "Just Before the Dawn," dealing with Ninomiya Sontoku.

Mr. Chas. Whittlesey Atkinson and family sailed from Kobe, towards the year-end, by a German liner, for a holiday of a few months. When last reported, they had past Colombo, with ideal weather up to date. One of the surprises on landing at Colombo, was to find a large number of *jinrikisha*, ready for fares. They are expected to linger a little in Egypt, where a very fine golf course is an attraction. Mr. Atkinson plans to leave his family on the continent of Europe, while he takes a run to America the end of March, to rejoin his family in London about a month later, and all to reach Japan again about July 5, by the German boat.

Rev. Irving Monroe Channon, M.A., Mrs. Mary L. Goldsbury Channon, and three of their children, arrived at Kobe, on the third, by the Mitsui Bussan Kaisha S.S. *Shinkai Maru*, from Ocean Island, of the Gilbert Group. After visiting Osaka and Kyoto, they went overland to Tokyo, and sailed from Yokohama, to-day, by the *Korea*. They are members of our Micronesian Mission, going out in 1890, directly from their studies. They are both from Davenport, Iowa. Mrs. Channon was Oberlin B. A., '86, and B. Ph., '90, while he was Oberlin B. A., '87 and Oberlin Theological Seminary '90. Owing to Ocean Island being a great phosphate center, the Mitsui ships visit the island about once a month. A British Company exports the phosphate to Japan, where much of it is manufactured into hyperphosphate and reëxported.

Miss Wainwright's practical interest in sea-weeds is well-known to her friends. She may be seen in the shining early hours of the days of summer, wandering, in interesting, unconventional garb, along the beautiful beaches of Shichi-ga-hama, basket in hand, gathering the variegated gifts of the Pacific, finds which she presses, and mounts on calendars and cards, to sell as a means of securing funds for the neat new church she hopes to see erected as an outgrowth of her work. The Japanese coasts—some of them—yield a surprisingly rich harvest of species, as well as of quantity, of sea-weeds. At the marine laboratory at Oshoro, Hokkaidō, hundreds of distinct species have been gathered. And we all know that the export of sea-weed constitutes a great industry of that island. In the August Morning Light was an account of the discovery of a process for making cloth out of sea-weed. If Miss Wainwright would get in touch with some of the Japanese anthorities on the subject, and put the botanical names to her pretty specimens, she would increase the value of her work, and add to the pleasure of it.

The Conference of Federated Missions.

The twelfth annual meeting of the Conference of Federated Missions in Japan was held January 8 and 9, in Tokyo. Forty-six representatives of the several Missions, and some one hundred members of sub-committees, and other friends, constituted this most largely attended meeting in the history of the Conference. Because this Conference, together with the Federation of Churches (Japanese), newly formed and now being perfected, may be regarded as representative of the Christian forces of the Empire, great importance attaches to its findings and counsels. Its outlook, moreover, is as broad as the interests of the Christian life.

The principal devotional services of the Conference, led by the Right Reverend Bishop Cecil, of South Tokyo, and S. D. Gordon, the devout author of the "Quiet Talks" books, were edifying and inspir-

ing. A special address by Dr. Hamilton Wright Mabie, Exchange Peace Lecturer to Japan, on "Present Day Conditions in America," declared that both business and politics in America are being moralized, and that Missions, because of their spiritual romance, and of the enormous importance of Christianity in statesmanship, appealed to America, to-day, as never before.

In a positive and constructive way the Conference listened to reports, considered and endorsed eleemosynary, industrial, and social welfare, temperance, peace, and other laudable efforts and causes. It recommended an effort to secure from the various represented Mission Boards, some adequate financial support for St. Luke's Hospital, in Tokyo, as an institution of proved effectiveness in the care of the health, and even the saving of the life of missionaries in active service. It provided for the publishing of its annual, a sort of Christian Year Book, "The Christian Movement in Japan," and took pleasure in the appearance of similar annuals in China and India.

Probably the most fundamental and far-reaching topics considered by the Conference, however, had to do with direct evangelism, Christian education, and Christian literature. The work already accomplished by a Christian Literature Committee is not inconsiderable. Important books have been translated into Japanese, and about 1,300 English books have been made avaliable for English reading Japanese pastors. But still greater things are to be undertaken in the future. The Literature Committee will be developed into a Christian Literature Society, incorporated and endowed. Dr. Wainright, who, when a missionary in Japan, proved his ability in literary lines, has been persuaded to return to Japan, and give his talents and consecration to providing a constructive Christian literature for Japanese.

In educational lines the Conference favors, and will aid in the perfecting of the Tokyo Language School, established by the late Mr. Matsuda, where all new missionaries will be recommended to pursue their study of Japanese, according to the course of study already recommended by the Conference. A committee was charged with the duty of providing a Summer School for Missionaries, the first session to be held in Karuizawa during the coming summer. This School is intended to give instruction in various important "Things Japanese." The interests of the School for Foreign Children in Tokyo, are, as usual, to be promoted by a standing committee of members of the Conference. And more fundamentally, a plan for providing for the higher education of women, and another for the founding of a Christian University were endorsed, and will be furthered by duly constituted committees.

In plans for direct evangelism a large central committee, and twelve district committees, have made extensive and detailed study of the whole country, with reference to a fuller and better coördinated occupation of the field. These investigations have already led, in many districts, to an effort to reach, more fully, some hitherto neglected regions. At the same time, they have brought men and women of different Missions to a better mutual understanding, and to a greater unity of effort in the one great purpose.

One proposal that failed to gain the assent of the Conference, is, in itself, and in the fact of its failure, of really great significance. In view of the events of the year 1912, the Three Religions Conference, the Concordia, the sickness and death of the Meiji Emperor, the beginning of the new era of Great Righteousness, and the consequent growing appreciation of the need of the religious dynamic, a few earnest souls conceived the idea of this highly representaive Conference making a statement to the non-Christian public, as a broad and strong evangelistic appeal. A "Statement of Christian Faith and Life" was prepared with much care, and thought, and consultation. It was presented to the Conference in a tender

and devout spirit. It was opposed by a depth of conviction which subdued the whole Conference. After a brief discussion it failed to win the approval of the meeting. And the reason why it failed was by no means its evangelistic purpose, nor yet, probably, that it contained any doctrine to which all could not subscribe. It seemed rather to be felt that it is not the province of this Conference to make any creedal statement. The purpose of the Conference is preëminently practical. The members of the different Missions can work and plan together for the propagation of the Christian life, even though they may differ much as to statement of theological belief. The Conference is unmistakably working strongly for the real unity of the body of Protestant Christian missionaries in Japan, in the one effort to bring the blessings of the Christian life to the millions of this Empire. It is also seeking to encourage the Federation of Churches (Japanese), and to promote the unity of the whole body of believers.

GEORGE M. ROWLAND.

Bible Women Make Good.

The year 1913 has opened so auspiciously with the return of our seven third-year women from their six months' field-work, that we are glad to pass on some of our good cheer to others. Among them are no remarkably brilliant women, but a composite of them would present a picture of a woman devoted, eager, unselfish, humble. Every one was ready to go to any field, however lonely or backward. Each was glad to work for the poor and outcast. One was with Miss Adams, in her work for the poor. One was in a place which is the most popular resort in Japan for tubercular patients, and her calling was largely in the homes of those sick or dying of that terrible white plague. She carried on, in addition to her church Sabbath-school work, a Sabbath-school for the children of fishermen. One of the women worked in a place where there were many Christian lepers, and was in daily association with them, in their homes, and, yet, in her report of her summer work, she did not mention the fact, and it only came out in private conversation.

Another of the women was sent by Kobe Church, to a farming village, eight miles from Kobe, where they have never had a Christian worker staying with them. She found places in villages three and five miles away, where people were glad to listen to her, wives of farmers, and physicians, and village officials, and she walked back and forth, calling along the way as she found an entrance. The work was so promising that, when the time came to return to the school, she yielded to their entreaties, and it was arranged for her to go there twice a month, from Saturday to Monday. This involves riding five miles, and walking three, the walk a voluntary offering to decrease expense of travel. Saturday she spends in calling in Yamada. Sunday she walks to a village, two and a half miles away, for a Sabbath-school, and calling, returning to Yamada for an afternoon Sabbath-school with the wee-tots, then one for the older children, and, in the evening, a Bible class for adults, starting back to school early Monday morning.

Some of the women of Kobe Church also paid half of the salary of another woman for six months. One of the women was the only regular worker in a pastorless Kobe church, and the burden of the church has rested heavily on her, not only during the six months, but now, also, as she comes back to the school. She is a woman who has been at the head of her family for years, carrying on a successful drug store, and it is at great sacrifice of worldly interest that she has given up her business to devote herself to Christ's cause. There was one little woman, so young, and quiet, and unassuming, that we had doubted her ability to make good, tho we had seen a marked development in the two years we have known her. A

missionary, who visited the scene of her labors, after her departure, wrote me as follows: "Twice, in two months, I have been called to——, to conduct baptismal services—six persons in all, while five or six more are awaiting baptism. A new life and activity is very apparent in the church and Sabbath-school, and it is largely due to her work. In addition to her work in the church Sabbath-school she started and carried on successfully two other schools. We consider her a very valuable woman, a Bible woman of great promise."

Soon after their return to the school, we have reports from them, at our chapel exercises, especially for the sake of our younger women, that they may realize for what they are preparing. In these reports what pleased us especially was to see that the difficulties were minimised, or passed over in silence, and the joys and possibilities presented in such a natural, heartfelt way that we, who saw behind them the self-sacrifice and self-forgetfulness, were stirred to the heart.

(Miss) Gertrude Cozad.

Kyoto Notes.

The old, conservative city of Kyoto is rapidly taking on new ways. Improvement may be very desirable in its results, but the process is likely to be unpleasant. Dwellers on Karasumaru-dori have had the entrances to their yards impeded by excavations, piles of dirt, etc., as the street has been in the process of being widened, or as pipes for water and gas have been laid and relaid. The end is not yet, for the construction of the electric railroad along the northern part of the street, remains to be done. With the broadening of the streets there has been a great improvement in the style of buildings. The most noticeable change is in Shijo, which now has many shops in foreign style. There is even one department store—not a *kankoba*, but the genuine article, with bargain counter, rest-room, children's room, and the other accompaniments.

Some other changes under way are more directly connected with Christian work. The Doshisha has just effected the purchase of a lot of land that it has long desired to possess. It consists of a little over a thousand *tsubo* (about three fourths of an acre), and is on the west side of the land used by the Girls' School. With this addition abundant room is obtained for a new building to contain the chapel, business offices, etc., of that school. Also, a large piece of ground belonging to the temple behind the Doshisha Chapel, has been leased, and will be used for enlarging the athletic grounds.

Thousands of people who pass along the busy Teramachi, cannot fail to notice a large gilt cross that rises above the roofs of the buildings near the south-east corner of the Imperial Park. It crowns the spire of the Rakuyo Church, which is now nearing completion. It is hoped that the building can be dedicated February 11. The same symbol of our faith has long marked the Episcopal Church near the south-west corner of the Park. Indeed, those that come next year to the Coronation exercises, may well think that Christianity is strongly entrenched about the Palace. Not only do these two churches and the houses of several missionaries face upon the Palace Park, but about half of the opposite side of the street bounding it on the north is occupied by the Doshisha Schools and the Imadegawa Kindergarten. Moreover, arrows shot from the Park in various directions would reach Baptist and Presbyterian church buildings, two or three chapels, another Christian kindergarten, and the Episcopal Girls' School. What a change from the time of the former Emperor's ascension to the throne! For more than two centuries no foreigner had been allowed to set foot in Kyoto, except as the Dutch passed through it in their periodical visits to Yedo; and it was only a few months later that the Government ordered the posting of the law: "The

evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers and rewards will be given."

At a recent meeting of The Students' Christian Literature Supply Society, which sends copies of the "Morning Light" (a paper published monthly by the American Board) to students in government and other schools, the report showed that one hundred and twenty-five different schools were being reached. The young people gladly receive the papers, each of the over seven thousand copies usually having several readers, as they are passed on from one person to another. It was decided that at least twelve hundred *yen* would be necessary for carrying on the work the current year. Much more could be used; for past experience seems to show that there is hardly a school whose authorities will refuse to allow the circulation of the papers. It is a splendid way of bringing Christian teaching to those who will soon be the leaders of public opinion. Those who would like to have a part in this work may send contributions to Mr. Gregg M. Sinclair, Muromachi Demizu, Kyoto, who is the Treasurer of the Society.

OTIS CARY.

Dedication of Kobe Y. M. C. A. Hall.

The Kobe Young Men's Christian Association dedicated its new building on Jan. 11, and thereby completed a three year building program. In January 1910 it was proposed to secure money at once to pay for a lot on which to erect two buildings, a dormitory in Japanese style, and a general Association hall in foreign style. The necessary fund of 30,000 *yen* was completed in April 1910, and, as soon as plans could be perfected, the dormitory was begun. This first building, costing 11,000 *yen*, was completed and opened in January 1911. Since that time it has been the center of all activities, including night school and general religious work. Out from among the twenty-five dormitory residents, has come, on the average, one man a month, to publicly confess Christ and join the church. Several of these men have become very useful church workers. Most of them are young men holding influential or trusted positions. Up to the time of completing the dormitory, funds for the main building had not been provided; tho assurance had been given by Mr. S. W. Woodward, of Washington, D. C., that he would secure the needed money from his friends in America. Then came the White House conference, at which a group of about one hundred business men provided a million and a half of dollars for Association buildings in mission lands. At this conference, Mr Woodward personally subscribed the whole amount needed for the Kobe building, as a memorial to the former American Secretary in Kobe, the much beloved V. W. Helm. Building plans were worked out, soon after, under the guidance of an experienced firm of Chicago architects, who sent Mr. Hussey, a member of the firm, to the Orient for that purpose. Mr. W. M. Vories was selected as supervising architect. Plans of American buildings were studied, with adaptions to meet conditions in Japan. All the American secretaries in Japan, and a number of Japanese secretaries and business men, assisted in these studies, and helped to make the final decision. The draftsmen in Chicago then had the problem of reducing feet and inches to *shaku* and *sun*, in order to make their drawings intelligible to Japanese contractors.

The cornerstone of the main building was laid January 7, 1912, and was made an international event by the participation of several distinguished American visitors, in connection with Japanese officials and others. Construction was then carried on, under the direction of a building committee, consisting of six Japanese business men, who gave close attention to all problems of building and equipment. The supervision of Mr. Vor-

KOBE Y. M. C. A. HALL.

ies, and the assistance of Mr. Phelps, of Kyoto, who served during my absence in America, were invaluable. And so the building was finished. It was dedicated with addresses from Mr. Saburo Shimada, the leading Christian in the Diet, and from Mr. Ebara, another Christian, a Peer for life, by one of the latest appointments of Meiji Tenno, the revered late Emperor, and from Governor Hattori, and other men of prominence. The building being dedicated, the officers have now set themselves to tasks far harder than building, viz., to making it effective according to its purposes, to build character, to introduce to Christianity, and to serve the whole Christian movement in Japan.

I wish my readers could have gone with me, last night, through the building. It is the season of the "great cold"; the night was blustering. Entering the door, cheer and warmth would have greeted you. The one luxury of the building is a complete steam-heating plant. It is a great boon! In the pleasant lobby about forty members were reading or playing billiards, ping-pong, chess, or *go*. At the office, Mr. Soga was introducing several of the forty new members he has brought in since the opening. In the dining room, the theological club was having its quarterly supper meeting. The smoking room was empty and dark; its only use seems to be when the large hall adjoining is rented to some outside organization. The gymnasium presented an animated scene. Two forms of Japanese sports *gekken* (broadsword), and *judo* (*jiujitsu*), were being practiced by some thirty men, under guidance of very distinguished *samurai*-looking teachers. On another night we should have found the men playing basket-ball, volley-ball, or indoor baseball. Upstairs, in the twenty mat Japanese room, a conference of women workers from the Congregational church, was being held. In a clubroom adjoining, one of the various clubs was having Bible study. In the chapel, students were gathering from the evening school, about a hundred and fifty of them coming down from their classrooms, on the third floor, for twenty minutes of devotion. It was too cold to visit the roof-garden; but next summer you will enjoy from it the wonderful view of harbor and city and hills and bay.

Three hundred members have joined in the three weeks since the dedication. Mr. Muramatsu, the President, looked at the chart last night, showing five hundred and thirty members, and said there will be a thousand by July first.

So the Association Hall is here, ready for effective work. As a public, constant testimony to the strength and joy and service of Christianity, it is invaluable. As a safeguard to young men, it is already proving its worth. As an enlisting and training station for Christian workers, it has yet to prove itself. As an evangelistic force, it is thus far, only a great hope! But its officers are resolutely attacking their problems.

HOLLIS ADELBERT WILBUR.

Work for Japanese at Los Angeles.

About eleven years ago Japanese students and business men from Japan, and from the northern part of California, began coming to Los Angeles in considerable numbers. Many of them were eager to study English, and so the Bethlehem Night School was opened. The number of students steadily increased, and the Night School grew into a Mission, with Church, Day Schools, for both men and women, Sunday-school, a large Children's School, a Mission Home, for members and friends, and many other branches. We find the Japanese willing to study, and often anxious for a knowledge of the Scriptures; and when such knowledge is presented to them in a comprehensible manner, they become as true, faithful Christians as can be found anywhere. For several years we have had a class in dress-making, where the women and young ladies come to learn to cut and make their own clothes

and their children's, also. During the past year, we have had a school exclusively for ladies, and from the associations formed there, we organized a Ladies' Society. We meet once a month, and spend an afternoon making fancy articles for a bazaar, which we hope will add something to our church fund. Such a society meets a great need among the Japanese women, who are here from all parts of Japan, and some of them have scarcely a friend from their part of the country.

Recently the Y.W.C.A. has reached out a helping hand to these ladies, and an effort is being made to organize them into a Branch, or Department, of their own. At the last meeting there were forty-eight Japanese ladies, and twenty babies present.

The children in our school and Sunday-school are taught to be loyal and true to their own country, and to observe its customs and its manners; at the same time there is implanted in their minds a reverence for "the stars and stripes," and for the great brotherhood of mankind, through the sacrifice and love of Christ. These children are frequently the joy and the pride of their teachers, as they mingle the patriotism of this country with the inherent loyalty of their own nation, for surely these children are the "hope of the future."

Of the more than five thousand Japanese who have entered our doors since this Mission was opened, we feel that a good percentage have been benefitted, and we count it a blessing to have had a small share in this good work.

(Mrs.) Jennie Harrison.

Work for Students.

As you know, over the holiday season there is not much to write about student work. However, an interesting letter about a Christmas meeting, came from a youth in Korea, who first heard of Christianity in the Saturday night Telephone School boys' class. He was employed in the *Kwanrikyoku* here, whence comes the leader of the class, and was led to the class by another member of that office. He became a Christian, and was baptized in our church, about six years before he was sent to a telephone office in Northern Korea. As the town has no church nor work for Japanese (though there is a missionary there for Koreans), he started a Sunday-school last August, and fifteen Japanese children came regularly through the fall. So, he decided to have a Christmas celebration, and asked for a book with Christmas exercises in it. I loaned him one. He had sixty children at his meeting, and grown-ups came, too, (their cakes were fifteen *sen* a piece), and, besides conducting the children's exercises, he both spoke and sang a hymn. In the entertainment part, afterward, the games (*fukubiki*, etc.) all had connection with Christmas. He copied out the hymns, etc., and returned the book to me. When he wrote, he was looking forward to carrying on the Sunday-school in the new year. I thought it interesting to tell something which shows some of the good things Japanese are doing over in Korea, and how Mr. Kanno's C. E. work with the telephone boys, radiates.

Some of the Bible Classes asked to have special Christmas meetings here just before Christmas. So, we hurried to decorate the rooms earlier than usual. It was interesting to see and hear their way of doing honor to the day. Of course we sang many Christmas hymns, before and during the meetings, and there were various addresses, mostly by the boys. One leader ordered read, parts of Luke 2, and John 1, in connection with each other.

During the Christmas-tide, many newspapers, often with marked articles, are sent here and there, as well as letters, tracts, or greetings, to distant members of our church, and former Bible-class people. One hundred and twenty greetings, for instance, were sent to young telephone operators, ex-members of our Sendai Bible-class, located here and there

through the Tōhoku. It is a good time, as you all know, for calls from, and for invitations to those students who do not return home for the holidays; also for correcting one's address books. Possibly owing to the general non-sending of New Year's congratulations, this year, more than two hundred cards of greeting arrived near Christmas. Fruit greetings were brought, consisting of apples from the North, *jabon* (grape-fruit) from Kobe, cucumbers and a new kind of orange from Formosa, big pine cones from Morioka, etc.

Many students are talking over the proposed Higher School (*Kōtō Gakkō*) changes, over which some are anxious. Ten days ago the community was saddened to read of the suicide of a bright medical student here in the Tōhoku University, supposed to be due to overwork.

The New Year prayer-meetings were quite well attended, and, last week, under the auspices of the Sendai ministers' club, a month of early morning union prayer-meetings, began, the attendance averaging forty, or so, and the hour is from 5.30 to 6 a.m. We hope there will be a widespread observance of the Universal Day of Prayer for Students, on the 23rd instant. Please, each do what you can to inform people of it. I am preparing postals to send to my student and teacher friends thruout the Empire. It is a critical time with students all over the world.

(Miss) Annie Hammond Bradshaw.

Dear Editor:

It is good to be back in Japan, and in Niigata again, after nearly six months' leave of absence. The welcome given me on Christmas Day, by members of the Mission in letters of greeting, and by Maebashi Station and its guests, in person, prepared me somewhat for the very warm reception from Niigata Christians, when I arrived at the station on New Year's Eve. A very welcome surprise, too, was finding a missionary family (Mr. and Mrs. J. Cooper Robinson, of the Canadian Episcopal Church), living temporarily in one of our Mission houses. To their kindness I owe much of the ease with which I am readjusting myself to the new life, in the old home. For three weeks I boarded with them, but have now begun light-housekeeping by myself.

Mr. Nukaga, for five years the able pastor of Niigata Church, has accepted a call to be assistant pastor to Mr. Ebina, in Hongo Church, Tokyo. His farewell reception was held Sunday afternoon, January 12, in the new Memorial Rooms of the Church. It was attended by a large number of members of the three Churches, and other friends. A still larger company bade him Godspeed at the railway-station, on the 14th instant. His pastorate has been fruitful in many ways, especially in the building up a flourishing Y.M.C.A., and fostering a strong spirit of harmony among members of the Church, who have been united in loyal love and devotion to their pastor. Mr. and Mrs. Nukaga will both be greatly missed in Niigata. His successor is not yet in sight, and the Church people are very kindly saying that I have returned at just the right time to help supply the vacant pulpit.

I have made one tour of the out-stations, in spite of inclement weather and deep snow, and see many encouraging signs of progress. To find the long fallow ground of the Shibata-Nakajo field worked by a faithful evangelist was a great joy. Mr. Kogita, with the help of his efficient wife, celebrated the New Year by opening a newly organized Sunday-school, which, we believe, will prove a great factor in the building up of the Shibata Church. Nakajo Christians are rejoicing over the resumption of regular preaching services through Mr. Kogita's bi-weekly visits. I have received an urgent invitation to visit Sanashi at the time of the February New Years. This is a trip that I have hitherto regarded as impossible in the winter, but, if the snow is not too deep,

I shall probably attempt it, and may be able to send you later some new snow scenes, and an account of winter touring experiences in Echigo. I received to-day a present of fresh *mochi*, which shows that another New Year is approaching, that of the old calendar, which is so largely observed in the rural districts.

Glad to be in the work once more,

I am, very truly yours,

WM. L. CURTIS.

Back in Matsuyama.

I hardly expected to do it, for they sent me home, supposing that was probably the last of me, but, recovering my health, "I came back," and am glad I did, though it is not an easy thing to do, after many years of one's life have passed, nor is it easy to have half of one's heart on one continent, and half on another, with a great ocean full of things between. It was last May I came, thirty-five years from the time when many friends were sewing, piecing bedquilts, making tidies, etc., in preparation for my first coming to Japan. Memories, like a cloud, fall down on me, which would drench my eyelids, but for the belief that it is always better farther on.—Last May Matsuyama again dawned upon me, with its castled hill, its radiant shores, and verdant mountains. I love it all. There were the usual welcome meetings, scarcely less trying than the farewell meetings, when one feels very unequal to her opportunities.

I suppose I am expected to tell what I am doing. I'm in the same old tracks, at the Working Girls' Home, as we call it, now, rather than the Factory Girls' Home, though really its Japanese name is Sympathy Home. Classes, calls, and meetings are in vogue. I do not see that the little church, which was only a preaching place, when I first came to Matsuyama, and with which I always worked, is much nearer independence than at its start. It has suffered from two distressing upheavals. We are sure its new pastor, supported by the Mission, will lead it in more spiritual ways. The attendence at the other Kumi-ai Church is small, I am told, but the attendance at the Greek Church is smaller yet, or was the day I listened to a very good sermon in it, from my old wartime friend, the gentle Greek priest,

As Mr. Demaree, the Methodist missionary here, was absent, I was asked to help them out, so my helper and I trained children and young men in two of his Sunday-schools, for the Christmas exercises.

During the summer a new work opened for the children of the *hoito* and *eta* class in the hills near me. I employed a Young Salvation Army man, who taught his classes on the green grass, under the old original (?) *jurokunichi sakura* tree, and the work seemed most promising, but later the Salvationist ran away; afterwards his dishonesty and wantonness becoming apparent, I was satisfied that he "skipped"; that needed work has languished ever since—and this ends my first *aisatsu* for the last three years and more. The *jurokunichi sakura* has already and promptly blossomed this year as usual at its appointed time.

Here is an interesting story. Matsuye was a young girl whose centennial anniversary comes this year, and whose grave is straight down from here, on the seashore. Her father was discharged from the service of the Lord of Gunchu, and supported himself, wife, and this one, beautiful daughter, by teaching pupils on the *gekken*. One time he was absent from home, his wife sick in bed, and only this young girl to look after the house, when a lot of his pupils entered the house, thinking to do as they pleased with the daughter, but her father's sword was at hand, and, with it, she defended herself, killing two of the young men, so that the others fled. She had saved herself from the rough young men, but she had taken human life, and, according to *bushidō*, she must die. So, when her

father came home, she begged him to lop off her head; she bade her mother a tearful *sayonara*, and with her father, went down to the seashore, but the man could not kill his beloved and only child; he would lift his arm and sword, but they would fall; at last it grew dark, and she begged him to do his duty; she held up the lantern with her own hand, to show him where to strike, and, finally, he delivered the fatal stroke; after this he was received back into the *daimyō's* service, and her grave is there to this day, one hundred years from the deed. I think some one should have toppled off the father's head, because he, too, had taken human life, but, evidently, he did not look at it that way.

(Miss) Harriet Frances Parmelee.

Imperial Japanese Embassy
Washington.

November 9, 1912.

Dr. John C. Berry,
7 Highland Street,
Worcester, Mass.

Dear Sir:

It is my agreeable duty to inform you that His Majesty, the Emperor, my August Master, has been pleased to confer upon you the Imperial Order of the Sacred Treasure of the Third Class, in recognition of your eminent and disinterested services, during your sojourn in Japan, looking to the promotion of her material well-being, notably your signal contribution towards the improvement of medical and sanitary organizations, and of the system of prisons, in which you have taken keen and kindly interest, to the grateful memory of the Japanese people.

In now forwarding to you by Adams' Express the insignia of the Imperial Order above named, I beg to offer you my sincere congratulations upon the high distinction which has been deservedly accorded to you.

Believe me,
Yours truly,
(Signed) S. Chinda.

Worcester, Massachusetts,
November 12, 1912.

His Excellency, S. Chinda,
His Imperial Japanese Majesty's
Ambassador, Washington, D.C.

Your Excellency:

Deeply touched by the gracious words of his Majesty, bestowing upon me the Order of the Sacred Treasure of the Third Class, and with memory stirred by the beautiful insignia and its import, my mind harks back across the years, to those Japanese friends and American colleagues whose aid rendered successful those early efforts, and who now share in this unique honor.

On behalf of my children, who, with the passing years, will regard this act of His Majesty with increasing gratitude; on behalf of my American colleagues in Japan, by whose counsel and coöperation my efforts there were made the more effective; in memory of my friend, now dead, Governor Kanda Kohei whose friendly sympathy lent encouragement to my work; in memory of my faithful assistant, Dr. Kimura, who, until his death, rendered efficient service, both in medical teaching and in prison inspection; in memory of that strong and noble Japanese gentleman, Count Okubo Toshimichi, by whose authority the prison work was instituted; and in behalf of the devoted band of present-day workers, led by Dr. S. Ogawa, Rev. K. Tomioka, Rev. T. Hara, Baron T. Okubo, and others, who are carrying forward, to a fuller fruition, the work so inadequately begun, I now write, begging to have conveyed to His Majesty assurances of my most profound and heartfelt gratitude. And I would further express the earnest hope, entertained by the American people in general, that the blessing of God may rest upon the reign of His Majesty, distinguishing it, indeed, as a Reign of Righteousness, and enriching the nation with the prosperity of peace.

Heartily reciprocating Your Excellency's good wishes for myself, I am, with high regard,

Your Excellency's
Obedient Servant,
(Signed) John C. Berry.

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VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

HEAD OFFICE:

NO. 1 YAESUCHO, ITCHOME, KOJIMACHI-KU, TOKYO.

TAIZO ABE, Managing Director.
KINGO HARA, Secretary.

MISSION NEWS.

ADVERTISEMENT OF VOLUME XVI.

This paper is publisht on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
5. The Personnel of the Mission. Brief personal mention of present and former members.

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